CONFIDENTIAL.

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS
PUBLISHED IN THE PANJAB,
NORTH-WESTERN PROVINCES,
OUDH, AND CENTRAL PROVINCES.

Received up to 15th August, 1878.

POLITICAL.

The *Aligarh Institute Gazette* of the 10th August says :—

Circulation, 254 copies.

The Anglo-Turkish Convention.

The sincerity and honesty which mark Lord Salisbury's correspondence about the Anglo-Turkish Convention, which we published in our last issue, are unparalled. It appears from the official papers in question that from the very beginning of the late war England kept nothing secret from Turkey, and that the English Government clearly explained its Eastern policy to the Porte. The official papers in question also indicate what great confidence the Turks place in the English Government, and that the English Government heartily wishes the maintenance and stability of the Turkish empire. The *Aligarh Institute Gazette* then approvingly notices the chief points of Lord Salisbury's despatch of 30th May, 1878, to Mr. Layard, and remarks:—To our thinking no man should even entertain the thought that the island of Cyprus should ever go again into the hands of the Turks, because the result

of this will be that all the progress and improvement made in the island under British administration will be undone, and the inhabitants of the island, when accustomed to the peace and tranquillity of British rule, will feel it a real misfortune to be again subjected to Turkish misrule. The most difficult condition of the Anglo-Turkish Convention is the promise of the Sultan that "In return, His Imperial Majesty the Sultan promises England to introduce necessary reforms, to be agreed upon later between the two powers, into the Government, and for the protection of the Christian and other subjects of the Porte in these territories." We believe that whatever administrative reforms the English Government will propose to the Sultan, he will readily accept them in their entirety, and promise to introduce them, but he will not be able to carry out a single reform. Religious prejudices and old social and political traditions have so much narrowed the thoughts of Musalmans that they cannot even realise the principles of good Government. The chief root of evil in Turkey, which is the cause of the ruin of the Turkish empire, is the body of the *ulma* or learned men. They interfere to a great extent in the administration of the country. They are very narrow-minded persons. They read nothing except their religious books. They are exactly like the *mullas* or priests at Muhammadan mosques in India. They know nothing of the principles of administration. As they are not acquainted with the general progress made by mankind in modern times, and with the modern discoveries of science, they are not capable of interpreting the Muhammadan law. We, animated by our genuine love of Turkey and religious patriotism, declare it to be our sincere conviction that the improvement of Turkish rule is simply impossible until the whole body of the *ulma* or the learned men of Turkey are drowned in the Black sea. Sometimes the English Government also makes gross blunders. In regard to the administration of the Asiatic provinces of Turkey, the English Government should have exacted a distinct promise from the Sultan

that the administration of those provinces will be entrusted in the hands of English officers on behalf of the Porte. The Turkish army should have been placed under the command of English officers. Englishmen should have been appointed to all the high offices in the different branches of the administration, and the subordinate offices should have been conferred upon men of other tribes, and the administration of the Asiatic provinces of Turkey should have been entirely taken out of the hands of the Turkish ministers. In that case there would have been assuredly hope of improvement in the administration of those provinces.

NATIVE STATES.

Circulation, 1,050 copies.

The Maharaja of Kashmir and the *Pioneer*.

The *Akhbári A'm* of the 7th August says:—We don't know what ill-will exists between the Maharaja of Jammu and Kashmir and the *Pioneer*. Our contemporary has never a good word to say for the Maharaja. We saw it stated in the *Pioneer* last week that the Maharaja of Kashmir has taken no measures for the relief of famine, which is utterly false. Our contemporary now remarks that the army of the Maharaja is in a very bad state. The clothes and arms of the troops are unserviceable and worthless. The gun-factory of the Maharaja is useless.

GENERAL ADMINISTRATION.

Circulation, 200 copies.

Roman-Urdu *versus* Urdu.

The *Safír-i-Hind* of the 10th August says that the use of Roman-Urdu is very prevalent among the Native Christians and their patrons the European Missionaries. There are many books written in Roman character. Several monthly and fortnightly periodicals and newspapers are also published in Roman character. But the use of Roman character has not yet extended to the Musalmans and Hindus. There are also several strong reasons to believe that it will never be adopted by them. A society has been lately established at Lahore, whose object

to introduce the use of Roman-Urdu in courts. There is no doubt that European officers will experience some facility in learning Urdu through Roman characters. But the advantage of Roman-Urdu will be in no way advantageous to the natives. Moreover, we know from long personal experience, extending over a period of fourteen years, that Roman-Urdu written by a man who is not thoroughly acquainted with Urdu, is so vague and meaningless that no man can understand it. An old and experienced Native Christian uses the word *nafsíndtiqah*, which means the human soul, in the sense of the word *nátiqah* or the faculty of speech. Another convert uses the word *mabaús*, which means "born," in the sense of *bahas* or argument; and so forth. In short, the writers in Roman-Urdu have made many mistakes in writing, which are altogether unjustifiable. When the decisions of such important cases as murder, &c., will be written in Roman character, what disastrous results will follow from mistakes in writing! Barring the Bible and a few other books, we have never seen a book written in Roman character free from mistakes. No man who has not had experience of Roman-Urdu can sufficiently realise its defects.

Circulation, 200 copies.

The *Hindi Pradip*, Allahabad, of the 1st August, received on the 13th idem, in an article headed "The dishonour of dark color," says:—Our darkness of complexion is a sin which admits of no atonement. We may become as learned and wise as the four-faced Brahma, but still we cannot get rid of the stain of being dark colored which is permanently fixed on our forehead. We therefore deserve punishment for this sin so much so that we should be treated not even as human beings but as brutes. Why has Brahma made us human beings and given us a dark color? Some days ago when Munshi Manni Lal, who is a faithful and old servant of the Government, and has the powers of a magistrate of the second class, was, under orders

The unseemly quarrel between Mr. Campbell, the district superintendent of police, Allahabad, and Munshi Manni Lal, the

from Mr. Markham, the district magistrate, holding an election of a member of the municipal committee at the Colonelganj police station (Allahabad), Mr. Campbell, the district superintendent of police, suddenly entered the thana. Had Munshi Manni Lal not been busily engaged in his work, he would have warmly welcomed the superintendent of police to the satisfaction of the latter. But as he was engaged in an urgent work at the time, he simply made a *salam* to the superintendent of police and resumed his work. Mr. Campbell was not satisfied with this reception, and rightly so, because, being a native, why did Munshi Manni Lal treat the superintendent of police so discourteously, and why did he not make the latter an obeisance befitting a god? True he himself is a tahsildar, and is in no way inferior in rank to the superintendent of police, but at all events he is a native. The superintendent of police abused him to his heart's content, and had him turned out of the police station. Munshi Manni Lal, thinking himself a nigger, put up with the insults, and did the work for which he went to the thana as best he could. The case is now under the consideration of Mr. Markham, and it remains to be seen how it is decided.

Circulation, 250 copies.

The need of Government interference to put down the mischievous practice of exorcising.

The *Berar Samachar* of the 11th August republishes an article from the *Kiran*, an Anglo-Marathi newspaper of Poona, which dwells on the general belief among the ignorant classes in the efficacy of exorcism as a means of curing illness. The writer argues that in the case of the illness of children and the barrenness of women, the people always consult exorcists, who ascribe the illness or barrenness to the influence of some evil spirits, and extort as much money as they can from the people under the pretext of making propitiatory offerings to the evil spirits on behalf of the patients. The Government should interfere and put a stop to this mischievous practice.

Circulation, 625 copies.

The revised insurance rates for letters and parcels, the preservation of game, and the new Arms Act.

A correspondent of the *Khair Khwah Panjab* of the 10th August, writing from Montgomery (Panjab), makes some proposals for the favorable consideration of the Supreme Government:—

(1).—The revised insurance rates for ensuring registered letters or parcels are advantageous only to the senders of letters or parcels exceeding Rs. 50 in value, but the senders of parcels whose value amounts to Rs. 10 or Rs. 20 are in no way benefitted by them. The public have mostly occasion to send parcels of small value. The insurance rate for parcels, whose value does not exceed Rs. 10 or Rs. 20, should be reduced to one anna.

(2).—The new Forest Act will be very beneficial for the preservation of forests, and the preservation of forests will not only ensure an abundant supply of wood, but have a beneficial effect on rainfall. But the Government should also make some provision in the said Act for the protection and preservation of game against sportsmen. Formerly the Indian forests were filled with such beautiful animals and birds as deer, peacock, &c., but these beautiful animals and birds are now very scarce. The Panjab Government has, during the last few years, issued some rules for the preservation of game. If similar rules were extended to the whole of India, our forests would soon become full with beautiful animals and birds as they were formerly.

(3).—In regard to the Indian Arms Act, the writer remarks that very few natives will be able to purchase arms if a duty of Rs. 50 is levied on them

Circulation, 625 copies.

The writer does not mean that the subjects of foreign chiefs or rebellious tribes should be offered any facilities for possessing arms, but more lenient duties should be fixed for the faithful subjects of the Government from whom the Government may receive aid in the time of difficulty.

Circulation, 200 copies.

The *Hindi Pradip*, Allahabad, of the 1st August, received on the 13th idem, says:—It appears from the despatch of Lord Cranbrook, regarding the Vernacular Press Act, that the new Secretary of State has done us a great favor. His Lordship has told the Government of India that if our criticism of any officer is just, the Government should not be displeased with it. This is no doubt a very good advice, but it is not followed in practice. Whenever we criticise the acts of any officer, our criticism leads to evil consequences. It is stated in that very despatch of the Secretary of State that Lord Northbrook also intended to impose restrictions on the liberty of the vernacular press, because the vernacular press very strongly abused him in connection with the Baroda case. It is also stated in the same despatch that we should not indulge in general denunciation, *i.e.*, we should not denounce the whole body of Englishmen, but condemn only those persons who have committed any unjust or improper acts. But we never denounce the whole body of Englishmen. If one or two newspapers happen to do this through ignorance, the whole press ought not to be condemned for their faults. Besides, some courage is necessary on one's part, if he wishes to attack the whole body of Englishmen. But there is no union among us that we could have the boldness to denounce the whole body. It is easy to pick holes in anything, but if we dispassionately look at the matter, it will be at once obvious that the vernacular press is in no way injurious to the Government.

Lord Cranbrook's despatch regarding the Vernacular Press Act.

The same paper in another article (ironically) says:—

Parliament and the Vernacular Press Act.

Thanks to Parliament! The justice of a large assembly like Parliament which consists, it is said, of an innumerable number of wise persons, is deserving of high praise. The proverb is true, "A great name, a show tame." Is this the justice of the assembly whose motto is the liberty of speech? But wait, we are mistaken. The teeth which the elephant has for eating are different from the tusks which he has for show (said of a double-faced person). It is also the result of our good fortune that a great assembly like Parliament pays due attention to our affairs and administers justice to us. Henceforth it is folly to think that all the decisions of Parliament are right. We were very proud that if the Government of India committed any injustice, we would appeal to Parliament against it. But its proceedings in connection with the Trades License Act and the Vernacular Press Act have furnished good examples of the way in which it works. Mr. Gladstone's motion in the House of Commons on the petition about the Vernacular Press Act was negatived by 208 votes against 151 on the 23rd July, and therefore the Press Act has not been altered or modified.

Circulation, 275 copies.

The levy of the license tax.

The *Karnamah*, Lucknow, of the 12th August, in its local news columns, says that since the last week of July, Pandit Days Nidhan, the tahsildar of Lucknow, has begun the work of assessing the license tax. This has caused great anxiety to the traders and shop-keepers. We hope that Pandit Days Nidhan, who is well acquainted with the condition of the inhabitants of the town, will assess the tax with leniency, and exempt all those traders whose income does not exceed Rs. 200 from the payment of the tax. It is to be regretted that Sir John Strachey has imposed a new tax upon the people, when they were already beset with poverty or small means. In the time of Lord Northbrook also he urged the

imposition of fresh taxation with the view of increasing the revenues of the State. But Lord Northbrook did not accept his proposal. However, his charming argument had so much effect on Lord Lytton that the Trades License Bill was speedily framed and passed at a single sitting of the Viceregal Council. No opportunity was given to the public to protest against it, nor sufficient time allowed to the Council to discuss it. If the imposition of the license tax is intended to provide a special fund for the relief of famine, there was no need of such a fund. Whenever famine breaks out in any province, the well-to-do classes voluntarily render relief to the sufferers. Is it better that the poor traders, shopkeepers, and artizans, who earn a livelihood with difficulty, should *nolens volens* contribute towards the famine relief fund, or that the well-to-do classes should pay voluntary subscriptions in the event of a famine? And if by levying the license tax the object of the Government is to improve its financial situation, the same object could be easily obtained by far less objectionable means. If the pay of high paid officers were reduced at the rate of ten per cent., or some high appointments were abolished, and a strict economy were enforced in the Public Works Department, a large amount of expenditure would be saved without impairing the efficiency of the administration. But the members of the Viceregal Council were so much charmed by the eloquent speech of Sir John Strachey that they did not think of these measures. Sir John Strachey stated in the Viceregal Council that the natives accepted the necessity of the imposition of the license tax, which was utterly false. No man even knew that the license tax was about to be levied until the Trades License Bill was passed. When the scheme about the license tax was made public, the natives intended to protest against it, but the Government informed the public that any protest was useless, as the Trades License Bill had already been passed into law. The people were not satisfied with this, and the inhabitants of Calcutta, Bombay, and Madras submitted petitions to Parlia-

ment protesting against the license tax. The writer then proceeds to argue that the license tax presses very heavily upon the people, as they are already suffering from famine, and expresses a hope that His Honor the Lieutenant-Governor of the North-Western Provinces and Chief Commissioner of Oudh will prescribe such rules for the guidance of the district officers that the poor traders and shop keepers will not be subjected to the burden of the license tax.

Circulation, 200 copies.

The license tax.

The *Hindi Pradip*, Allahabad of the 1st August, received on the 13th August, publishes an article on the license tax in the form of a popular song called *kajli*. It consists of six stanzas. Four stanzas are translated below :—The tax has been heavily assessed, abandon your trades. The tax has been imposed; the rain has not fallen ; and the whole world is mad. The court peon has started from the court and proclaimed "You must all pay your license fees by the ninth day of the month. If you have the money with you, pay it quietly. If you have not, you must borrow. If you can't get money without furnishing a security to the creditor, you must mortgage the nose-ring of your wife." There is famine in the country, and the people are crying for food. When the people are already suffering from this calamity, the tax is being levied.

Circulation, 175 copies.

The need of a law to check the increase of professional beggars in India.

The *Vrita Dhara* of the 12th August agrees with the *Arunodaya*, a Marathi paper of Tanna, in thinking that there is need of Government interference to check the increase of professional beggars in India.

Circulation, 320 copies.

The under-trial prisoners.

The *Oudh Akhbar* of the 14th August, after eulogising Mr. Howard for his philanthropic exertions in improving the condition of prisoners, and after briefly referring to the rules lately issued by the Home Secretary for the lenient treatment of the under-trial prisoners, draws the attention of the Government of India

to those rules. The *Oudh Akhbár* urges that the under-trial prisoners should not be handcuffed.

Circulation, 820 copies.

Sir George Couper's administration of famine in the North-Western Provinces.

The *Oudh Akhbár* of the 12th August praises the famine administration of Sir George Couper in the North-Western Provinces, and notices the four schemes of relief-works which have been recently sanctioned by the Government of India for the North-Western Provinces and Oudh. The following is an extract from the beginning of the article:—We have carefully read the correspondence that has passed between the local Government and the Government of India about famine in these provinces. The Supreme Government has heartily approved of the relief measures adopted by the local Government. The measures adopted by the Government for the relief of the famine-stricken people have been attended with success. The rates of wages for laborers were fixed in accordance with the experience of past famines. Poor-houses were established for the weak and the sickly. According to the decision of a committee, which consisted of native and European members, labor was exacted from strong and able-bodied men so that the public revenues might not be spent on the support of idle and wicked persons. In the instructions issued by the local Government for the guidance of district officers, it was also stated by way of precaution that labor should be leniently exacted; and that a sufficient rate of wages should be granted to the laborers. If those men who were strong and able-bodied, but unwilling to work through idleness, did not get sufficient wages, it was their own fault.

Circulation, 215 copies.

Famine and license tax.

The *Mashrik-Qaisar* of the 11th August says that some strange misfortune has befallen India. Hundreds of thousands of men have perished from starvation. True the Government has established poor-houses in all parts of the country, and the Government and the nobility render relief to the famine-

stricken people, but the fact is that nothing can remedy wide-spread distress. To say nothing of the poor classes, the respectable classes are suffering great distress from high prices. The levy of the license tax has aggravated their miseries.

Circulation, 150 copies.

The misconduct of the police towards the *Nasimi Agra*.

The *Nasimi Agra* of the 10th August complains of the misconduct of the police towards the servants of the *Nasimi Agra* press. The *Nasimi Agra* says:—Sometime ago we complained that paupers at Agra generally robbed the men, who hawk sweetmeats in the bazar, of their sweetmeats (*vide* the *Selections* for the week ending the 4th July, 1878, page 580). The Government drew the attention of the district magistrate to this complaint. A police officer accompanied by some police constables entered our press, and questioned a servant of the press on the subject and wrote down his depositions. The police then took him to the *bazar* and made enquiries on the spot, which proved the truth of our statement; and he was then released. The manager of the press was also summoned to the police station, and asked some questions on the subject. The *Nasimi Agra* questions the legality of this proceeding of the police, and hopes that the Government will take serious notice of the illegal conduct of the police. This kind of proceeding on the part of the police is calculated to discourage the publication of local complaints. The *Nasimi Agra* says that the manager of the press has been so displeased with this proceeding of the police that he has given up the management of the paper, and that the proprietor was about to stop the paper, but he was dissuaded from doing so by the consideration that many subscribers have advanced subscriptions for the current year.

Circulation, 575 copies.

The admission of European ladies to the covenanted civil service.

The *Aftab-i-Panjab* of the 12th August says that it appears from several newspapers that Lord Cranbrook has sent a despatch to the Government of India regarding the admission of European ladies to the covenanted civil

service. The *Aftábi Panjab* argues that if the proposal will be carried into effect, great good will accrue from it. The cases of women will be very well decided by female judges. Moreover, when some courts of justice are presided over by women, women will be also appointed sarishtadars and muharrirs at those courts; and the demand for educated women will encourage female education in India.

Circulation, 450 copies.

The extension of education to the lower classes of people is improper.

The *Nur-ul-Anwar* of the 10th August, in its correspondence columns, publishes an article protesting against the extension of education to the lower classes of people. Only the higher classes are eligible to education, while the lower classes should stick to their ancestral trades. But instruction in literature and science is now equally imparted to the children of the higher and lower classes at the schools. The result of this will be that all distinction between the higher and the lower classes will be destroyed, and the whole system of civilisation will be upset, and thus the spread of education, on which the Government spends vast sums of money, instead of promoting civilisation will destroy it.

Circulation, 96 copies.

Distress from high prices at Chandausi, Moradabad.

A correspondent of the *Nayar-i-Azam* of the 8th August, writing from Chandausi, Moradabad, says when Mr. Lane, the engineer of the Oudh and Rohilkhand Railway, came to Moradabad from Lucknow to survey the proposed railway line from Moradabad to Hardwar, a strong hope was excited that the construction of the railway would be soon begun and thousands of men went to Chandausi from the neighbouring towns and villages in search of employment. But when Mr. Lane returned to Lucknow, the laborers went back to their houses starving. We have heard that it is his intention that if rain does not fall for some time more (which Heaven forbid), the construction of the Moradabad and Hardwar railway will be commenced as a relief work. But we ask him whether famine is already raging in the country or not.

Wheat sells at ten *seers* the rupee. At the gate of the *sarai* at Chandausi forty or fifty men are seen every day eating the fruits of the *nim* tree (*melia azaddirachta*) boiled with water. The people are suffering from high prices since last year, and are utterly emaciated by starvation. The construction of the Moradabad and Hardwar Railway should be immediately commenced in order to provide labor for the famine-stricken people.

Circulation, 135 copies.

The *Agra Akhbár* of the 7th August received on the 9th idem, praises Mr. Lawrence, the collector and magistrate of Agra, for his good administration of famine in Agra. The pressure of the recent scarcity was most severely felt in the Agra district. Agra was long the capital of the Mughal emperors, and therefore in time of difficulty or distress the people resort to Agra as a place of refuge from the neighbouring districts. Moreover, no relief measures were adopted by the neighbouring Native States, such as Bhartpur, Dholpur, Karoli, &c., and therefore the famine stricken people of these States also resorted to Agra in search of relief. Thus thousands of persons were collected in Agra. If an energetic collector and magistrate like Mr. Lawrence were not in Agra at this time, no satisfactory arrangements could be made for the relief of the sufferers. He personally attended to all the arrangements, and adopted excellent measures for the relief of the paupers. He has distributed the famine-striken people in groups into the different parts of the large district. He has prescribed different rules for the relief of different classes of persons, such as the weak, the sickly, the emaciated, the able-bodied, men, women, children, &c., and a suitable amount of labor is exacted from every class of persons. The *Friend of India* has found fault with the administration of famine in Agra, but this is only a proof of its ignorance. It can personally know nothing of incidents at Agra. It absolutely depends for its information upon its correspondents, whose writings are biased by personal feelings. When it

The good administration of famine in Agra.

attempts to speak of the local affairs of any place, it should do so on the authority of the newspapers of that place.

Circulation, 250 copies.

The need of widow-marriage in India.

The *Berar Samachar* of the 11th August complains of the havoc which cholera has been making in Berar for the last two months, and, after referring to the lamentable deaths of three young men, who lived in the neighbourhood of the editor, and who have left behind them young widows, who are from nine to seventeen years old, urges the need of widow-marriage among the Hindus. The Brahmans of all places in India should ask the permission of Shankarracharya for widow-marriage. Last year a strong agitation was made in Bombay in favour of widow-marriage, but the unfavorable verdict of Shankarracharya dealt a severe blow to it.

Circulation, 150 copies.

The oppressions practised by a body of Panjabi cloth merchants.

The *Bharat Bandhu*, Aligarh, of the 9th August, in its local news colums, refers to the case of the Panjabi cloth merchants and the inhabitants of Baroli (Aligarh), and says that nine men have been sentenced to two years' inprisonment, and one man to one year's imprisonment by the Sessions Judge, and the rest have been acquitted. In regard to the conduct of the Panjabis, the *Bharat Bandhu* remarks that they distribute cloth among the peasants in the cold weather and do not take the price at the time even if offered. The peasants, afflicted with cold, take the cloth from them in the hope that they will be able to pay the price in the crop season. In this manner the Panjabis proceed from village to village distributing cloth among the peasantry at double and treble the market price. They begin to exact the price in the month of *Baisakh*. The peasant who owes them the price of the cloth is then required to make good the price instantaneously without a moment's delay. They take the law into their own hands. If he does not pay the price immediately, they beat him, enter his house by force, forcibly take possession of his chattels, do not allow him to take his food, and carry water into the house, insult

the women, and so forth. In short, they vex and harass him in a variety of ways until he pays the money. The sweepers of Baroli could not bear their oppressions, and a quarrel attended with violence ensued between the two parties. It is the just administration of the English Government which extends the protection of the law even to such cruel men as these Panjabi cloth merchants. To our thinking they should not receive much aid at the hands of the Government.

LOCAL AND MISCELLANEOUS.

Circulation, 575 copies.

Religious quarrel among the Hindus and Musalmans of mauza Sayyid, tahsil Gujar Khan, Rawalpindi.

A correspondent of the *Aftábi Panjab* of the 12th August, writing from Rawalpindi, says that a religious quarrel has existed among the Hindus and Musalmans of mauza Sayyid, tahsil Gujar Khan, for the last two or three years. The writer, after referring to the former disputes among the two sects of the community at Sayyid, says that at the instigation of Mihr Shah, lambardar, some Musalmans lately entered the Hindu temple at night and stole all the property. The sacred book of the Hindus was torn to pieces and thrown into a pool. The police are now making enquiries into the case. The Musalmans have now also begun to kill kine in the village to hurt the feelings of the Hindus.

Circulation, 300 copies.

The Turkish Government and the newspapers of Turkey.

The *Panjabi Akhbár* of the 10th August says that many vernacular newspapers are dissatisfied with the Press Act. But all right thinking persons consider the Press Act a proper and necessary measure. In fact it deprives the vernacular press of none of its privileges. It is only intended to enjoin upon it the necessity of sticking to the right path. But the newspapers in Turkey receive quite a different treatment at the hands of the Turkish Government. As soon as a newspaper publishes any thing against the wishes of the Government, it is ordered to be stopped. It appears from the *Ahjawaib*, a newspaper published at Constantinople in

Arabic, that two excellent newspapers of Constantinople were ordered to be temporarily stopped in July last, *viz.*, the *Tarjumán-ul-Sharq* for one month, and the *Aljawaib* for three months. The *Tarjumán-ul-Sharq* is published in Urdu. It was started in the beginning of the late war with the object of supplying the Musalmans of India with the true news of the war, and urging upon them the need of rendering relief to the Turkish wounded soldiers, widows, and orphans. Thus the Turks and the Porte were placed under great obligations to it. But it has been ordered to be stopped for one month for publishing a statement to the effect that some wicked persons have raised an insurrection in the island of Medly *(sic)*, and that an officer should be deputed to put down the insurrection. The Turkish Government thought that the above statement was calculated to disturb the public peace. The *Aljawaib* is published in Arabic. Its editor is Salem Faris Effendi who is a very able and learned man. It is held in the same high estimation in Constantinople in which the *Times* and the *Overland Mail* are in London, and the *Pioneer* in India. It has been stopped for three months on the charge of describing the Leban on affair in such a way as was calculated to cause anxiety to the public. The *Panjabi Akhbár* regrets this short-sighted policy of the Turkish Government, and congratu lates the natives on the circumstance that they enjoy the full advantages of a free press, and that they are fortunately subject to a Government like the English which is famous throughout the world for its justice, and does not wish to lower the dignity of the public press.

Circulation, 300 copies.

Cynical remarks on the condition of the natives.

The *Hindi Pradip*, Allahabad, of the 1st August, received on the 13th idem, publishes an article, written in the ironical style, in which it makes cynical remarks on the present condition of the natives. The article is as follows:—Does Heaven know how to do justice? Why not? Otherwise how would all the pleasures and good things of the world have fallen to our lot? Who is so fortunate as ourselves? In whatever direction we turn

Circulation, 200 copies.

our eyes, we see a sea of happiness or joy! We have forgotten what is pain, because a life beset with poverty is not painful, nor is starvation painful. A most stupid person must be the author of the verse which means that a poor life is painful, and hunger or starvation is still more painful. Then why do you (or we) not make over all your property to the Government in some way or other? There has been no failure of rains for the last two years. The earth is, as it were, being crushed under the heavy load of grain. Will hunger even now afflict us, and the shameless soul not separate from the body? How differently you seem to think. Is death more pleasant or agreeable than paying heavy taxes, and quietly enduring the oppression of the police? Why don't you expunge the aphorism of Manu that dependence or subjection is painful, and independence is pleasurable, so that we may not feel that we are not happy because we have always been in a state of subjection. It is also an act of justice of the same judge that entire unity exists in our native land, and there are no traces of disunion. It is useless to multiply examples of His justice. It is marked by no defects. It is no aberration from justice that all the nations on the surface of the earth, who are quite independent and act as they please, and whose civilisation even condemns a belief in God and in the world to come, enjoy every kind of ease and happiness, while we, who are very careful in our acts and fear God, are so unfortunate that since the time of Prithiraj we have been repeatedly exposed to misfortunes. Centuries have passed away, but we have not emerged from our humiliating condition. In the end the writer regrets that the native nobility and gentry senselessly squander their wealth, but do not subsidise newspapers.

Circulation, 125 copies.

The levy of the license tax in India and Egypt.

The *Nusrat-ul-Akhbár* of the 11th August publishes an article headed "An instance of the Egytian license tax in India." It consists of two extracts written in collateral columns. One extract is taken from the *Akhbár-i-Am* which is as follows:—

It appears from the *Sadharni* that at the time of the collection of the license tax the inhabitants of Paramba, in the Hughly district, with great humility told the collector that they were very poor and could not pay the tax, however, they would try to pay the tax to-morrow. Thereupon the collector became angry and ordered the chaprasi to enter their houses and confiscate all their property. This led to a quarrel between the Government servants and the inhabitants of the town; the latter have all been thrown into prison. The other extract is taken from the *Aftáb-i-Panjab* which is as follows:—One Hasan Effendi, an inhabitant of a poor village called Qahira, was brought before the Qazi on the charge of non-payment of the tax. The accused said that he was poor and could not pay fifty *piastres*. The Qazi ordered that fifty strokes of the cane should be inflicted upon him, and that he should be afterwards brought to the former again. He was flogged accordingly. He was obliged to sell an ass belonging to a *bhishti* and pay the tax.

Circulation, 200 copies.

The manufacture of paper out of the shrouds of buried persons.

The *Mihr-Darakhshán* of the 11th August, after stating, on the authority of a contemporary, that it is the intention of the Khedive of Egypt that shrouds should be taken out from the graves of dead persons and paper should be manufactured out of them, remarks that this practice is probably about to be introduced in India. The news about the proposed introduction of the practice in Egypt has been propagated in India, so that the Musalmans of India may not object to its introduction in this country. The example of the Khedive of Egypt about the collection of the tax has already been quoted (*vide* the article noticed above from the *Nusrut-ul-Akhbár*. Both the *Nusrut-ul-Akhbár* and the *Mihr-Darakhshán* are published at the same press).

LIST OF PAPERS EXAMINED.

No.	Name.	Locality.	Language.	Monthly, Weekly, or otherwise.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
1	*Aftáb-i-Panjáb* ...	Lahore ...	Urdu ...	Bi-weekly,	Faqir Muhammad,	Augt. 8th & 12th 1878.	Augt. 10th & 14th 1878. respectively.	575 copies.
2	*Agra Akhbár* ...	Agra ...	Ditto ...	Weekly ...	Khwaja Usuf Ali ...	„ 7th ...	„ 9th ...	135 „
3	*Akhbár-i-Alam* ...	Meerut ...	Ditto ...	Ditto ...	...	„ 3rd & 10th	„ 9th & 13th respectively.	90 „
4	*Akhbár-i-Am* ...	Lahore ...	Ditto ...	Ditto ...	Mokand Ram ...	„ 7th ...	„ 10th ...	1,050 copies (including 360 copies taken by Govt.)
5	*Akhbár-i-Tamannai,*	Lucknow,	Ditto ...	Ditto ...	Puran Chand ...	„ 8th ...	„ „ ...	112 copies.
6	*Akhbáron kā Qiblah-gāh,*	Lahore ...	Ditto ...	Ditto ...	Fateh-ud-din ...	„ 10th ...	„ 12th ...	200 „
7	*Akmal-ut-Akhbár* ...	Delhi ...	Ditto ...	Ditto ...	Sayyid Fakhr-ud-din.	„ 11th ...	„ 14th ...	100 „
8	*Aligarh Institute Gazette.*	Aligarh ...	Urdu-English.	Bi-weekly ...	Hafiz Abdur Razzaq,	„ 10th & 13th	„ 12th & 15th, respectively.	254 copies (including 40 copies taken by Govt.)
9	*Anjuman-i-Panjáb* ...	Lahore ...	Urdu ...	Weekly ...	...	„ 9th ...	„ 12th ...	400 copies (including 200 copies taken by Govt.)
10	*Anwár-ul-Akhbár* ...	Lucknow,	Ditto ...	Ditto ...	Fateh Muhammad,	„ 8th ...	„ 11th ...	100 copies.
11	*Ashraf-ul-Akhbár* ...	Delhi ...	Ditto ...	Tri-monthly,	Mirza Khan ...	„ 11th ...	„ 13th ...	100 „
12	*Benares Akhbár* ...	Benares ...	Hindi ...	Weekly ...	Bishwa Nath Bhutt	„ 8th ...	„ 11th ...	77 „

11	*Ashraf-ul-Akhbar* ...	Delhi ...	Ditto ...	Tri-monthly,	Mirza Khan ...	„ 11th ...	„ 13th ...	100	„
12	*Benares Akhbar* ...	Benares ...	Hindi ...	Weekly ...	Bishwa Nath Bhutt	„ 8th ...	„ 11th ...	77	„
13	*Berar Samachar* ...	Akola ...	Marathi ...	Ditto ...	Khande Rao Balaji,	„ 11th ...	„ 14th, ...	250	„
14	*Bharat Bandhu* ...	Aligarh ...	Hindi-English.	Ditto ...	James Williams ...	„ 9th ...	„ 13th ...	150	„
15	*Bostan-ul-Ashqin* ...	Lucknow,	Urdu ...	Ditto ...	Muhammad Vazir Ali.	„ „ ...	„ 11th ...		
16	*Dabdabah Qaisri* ...	Bareilly ...	Ditto ...	Ditto ...	Raj Bahadur.	„ 10th ...	„ 14th ...	136	„
17	*Dabdabah Sikandri,*	Rampur ...	Ditto ...	Ditto ...	Muhammad Husain Khan.	„ 12th ...	„ „ ...	430	„
18	*Dharm Samaj Patr,*	Aligarh ...	Hindi-Urdu	Bi-monthly,	Badri Prasad ...	Savan badi 2nd or 16th July.	„ 18th ...	579	„
19	*Gwalior Gazette* ...	Gwalior ...	Ditto ...	Weekly ...	...	Augt. 4th ...	„ 11th ...		
20	*Hindi Pradip* ...	Allahabad,	Hindi ...	Monthly ...	Balkishan Bhutt ...	„ 1st ...	„ 13th ...	200	„
21	*Jaipur Akhbar,* Rájputána.	Jaipur ...	Urdu ...	Weekly ...	Najaf Khan ...	„ 9th ...	„ 14th ...	125	„
22	*Jalwah Tur* ...	Meerut ...	Ditto ...	Ditto ...	Rai Ganeshi Lal ...	„ 8th ...	„ 9th ...	100	„
23	*Kárnámah* ...	Lucknow,	Ditto ...	Ditto ...	Muhammad Yaqub,	„ 12th ...	„ 14th ...	275	„
24	*Kavi Vachan Sudhá,*	Benares ...	Hindi ...	Ditto ...	Chinta Mani Sarmá	„ 5th ...	„ 10th ...	275	„
25	*Khair Khwáh-i-Alam,*	Delhi ...	Urdu ...	Ditto ...	Sayyid Mir Hasan,	„ 16th ...	„ 15th ...	135	„
26	*Khair Khwáh-i-Panjab,*	Gujranwala.	Ditto ...	Bi-monthly,	Divan Chand ...	„ 10th ...	„ 13th ...	625	„
27	*Koh-i-Núr* ...	Lahore ...	Ditto ...	Weekly ...	Jawwad Ali ...	„ „ ...	„ 12th ...	540 copies (including 60 copies taken by Govt.)	
28	*Lama-i-Núr* ...	Jaunpur ...	Ditto ...	Ditto ...	Abdulla Khan ...	„ 11th ...	„ 14th ...	50 copies.	
29	*Lauh-i Mahfúz* ...	Moradabad	Ditto ...	Ditto ...	Mehndi Husain Khan.	„ 9th ...	„ 18th ...	90	„
30	*Lawrence Gazette* ...	Meerut ...	Ditto ...	Ditto ...	Sayyid Jamil-ud-din.	„ 6th ...	„ 9th ...	350	„
31	*Lytton Gazette* ...	Delhi ...	Ditto ...	Bi-monthly,	...	„ 7th ...	„ „ ...	80	
32	*Málwá Akhbár* ...	Indore ...	Marathi ...	Weekly ...	Ram Krishna Hari,	„ 9th ...	„ 13th ...	225	„
33	*Marwár Gazette* ...	Jodhpur ...	Hindi-Urdu,	Ditto ...	Madho Prasad ...	„ 5th ...	„ 12th ...	110	„
34	*Mashir-i-Qaisar* ...	Lucknow,	Urdu ...	Ditto ...	Ghulam Muhammad Khan.	„ 11th ...	„ 13th ...	215	„

List of papers examined.—(continued.)

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of Publisher.	Date of paper.	Date of receipt.	Circulation.
						1878.	1878.	
35	*Meerut Gazette* ...	Meerut ...	Urdu ...	Weekly ...	...	Augt. 3rd & 10th,	Augt. 9th & 13th respectively.	60 copies.
36	*Mihir-i-Darakhshán*,	Delhi ...	Ditto ...	Tri-monthly	...	„ 11th ...	„ 14th ...	200 „
37	*Mitra Bilás* ...	Lahore ...	Hindi ...	Weekly ..	Mokand Ram ...	„ 19th ...	„ „ ...	150 „
38	*Mufid-i-Hind* ...	Delhi ...	Urdu ...	Bi-monthly	Maha Narain ..	„ 8th ...	„ 10th ..	150 „
39	*Muhib-i-Hind* ...	Meerut ...	Ditto ...	Weekly ...	Sayyid Jamil-ud-din.	July 3rd & 4th week & August 1st week.	„ 9th, 9th & 10th respectively.	100 „
40	*Mutla-i-Nár* ...	Cawnpore,	Ditto ...	Ditto ..	Nabi Bakhsh ...	Augt. 13th ...	„ 15th ...	40 „
41	*Nairu-i-Azam* ...	Moradabad	Ditto ...	Ditto ..	Amjid Ali ...	„ 8th ..	„ 12th ...	98 „
42	*Nayu-ul-Akhbár* ...	Meerut ...	Ditto ...	Daily ...	Muhammad Hayat,	„ 5th, 8th, 8th 9th, 10th & 11th.	„ 9th, 10th, 11th, 13th, 14th & 15th, respectively.	350 „
43	*Nasim-i-Agra* ...	Agra ...	Ditto ...	Tri-monthly	Yudhistar Chandar Das.	„ 10th ...	„ 13th ...	150 „
44	*Nizam-ul-Akhbár* ...	Delhi ...	Ditto ...	Weekly ...	Murari Lal ...	„ 5th ...	„ 10th ...	45 „
45	*Nur-i-Afshán* ...	Ludhiana	Ditto ...	Ditto ...	Rev. A. P. Kelso ...	„ 8th ...	„ „ ...	425 „
46	*Nur-ul-Anwar* ...	Cawnpore,	Ditto ...	Ditto ..	Muhammad Yaqub,	„ 10th ...	„ „ ...	450 „
47	*Nusratul Akhbár* ...	Delhi ...	Ditto ...	Tri-monthly,	...	„ 11th ...	„ 14th ...	125 „
48	*Nusrat-ul-Islám* ...	Ditto ...	Ditto ...	Ditto ...	...	„ „ ...	„ „ ..	50 „
49	*Oudh Akhbár* ...	Lucknow,	Ditto ...	Daily ...	Shiu Prasad ...	„ 9th to 15th	„ 9th to 15th, respectively.	820 copies (including 90 copies taken by Govt.)

50	*Oudh Punch* ...	Ditto ...	Ditto ...	Weekly ...	Sajjad Husain ...	„ 13th ...	„ 15th ...	400	copies.
51	*Panjáb-i Akhbár* ...	Lahore ...	Ditto ...	Ditto ...	...	„ 10th ...	„ 13th ...	300	„
52	*Patiala Akhbár* ...	Patiala ...	Ditto ...	Ditto ..	Rikhi Kesh ...	„ 12th ...	„ 15th ...	240	„
53	*Pramod Sindhú* ...	Umraoti ...	Marathi ...	Ditto ...	Eshvant Gobind Satarkar.	„ „ ...	„ 14th ...		
54	*Prince of Wales' Gazette*	Meerut ...	Urdu ...	Ditto ...	...	„ „ ...	„ 13th ...	50	„
55	*Qaisar-ul-Akhbár* ...	Allahabad,	Ditto ...	Ditto ...	Siraj-ud-din Ahmad,	„ 11th ..	„ 15th ...	150	„
56	*Rohilkhand Akhbár* ...	Moradabad	Ditto ...	Ditto ...	Harnam Sarup ..	„ 10th ...	„ 13th ...	195	„
57	*Sadiq-ul-Akhbár* ...	Bhawalpur	Ditto ...	Ditto ...	Lal Singh ..	„ 5th ...	„ 10th ..	160	„
58	*Safir-i-Budhánd* ...	Muzaffarnagar.	Ditto ...	Ditto ...	Rao Amar Singh ...	„ 7th ...	„ 13th ...	100	„
59	*Safir-i-Hind* ...	Amritsar,	Ditto ...	Ditto ...	...	„ 10th ...	„ 12th ...	200	„
60	*Sayyid-ul-Akhbár* ...	Delhi ...	Hindi-Urdu,	Tri-monthly,	Murari Lal ...	„ 1st & 10th	„ 9th & 15th, respectively.	86	„
61	*Shola-i-Tur* ...	Cawnpore,	Urdu ...	Weekly ...	Haidar Ali ...	„ 13th ...	„ 15th ...	275	„
62	*Shubha Chintak* ...	Ditto ...	Hindi ...	Ditto ...	...	„ 12th ...	„ 14th ...	150	„
63	*Sohail Hind* ...	Meerut ...	Urdu ...	Ditto ...	Muqarrab Husain,	„ 6th ..	„ 9th ...	146	„
64	*Tohfah-i-Kashmir* ...	Jammu ...	Ditto ...	Ditto ...	Mian Lasah Ju ...	„ 7th ...	„ 12th ...	255	„
65	*Urdu Akhbár* ...	Delhi ...	Ditto ...	Ditto ...	Sayyid Hasan ...	„ 8th ...	„ „ ..	60	„
66	*Vakil-i-Hindustán* ...	Amritsar,	Ditto ...	Ditto ...	Babu Ishan Chandar.	„ 10th ...	„ „ ...	260	„
67	*Vrit Dhara* ...	Dhár ...	Marathi ...	Ditto ...	Ram Chand Balvant	„ 5th & 12th,	„ 9th & 15th, respectively.	175	„

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PRIYA DAS,
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PAPERS

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1878.

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ment, and that the English Government would support the maintenance and stability of the Turkish empire. The Marquis of points of Lord Salisbury's despatch of 30th May, 1878, to Mr. Layard, and requesting that the British Government would even enter into the treaty of Berlin, or Cyprus should even go again into the hands of the Turks